



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

MEDITATIONS  
ON  
SCRIPTURAL  
SUBJECTS.

---

REV. H. CRESSWELL.









**MEDITATIONS**  
**ON**  
**SCRIPTURAL SUBJECTS.**

**BY**  
**REV. HENRY CRESSWELL.**



**LONDON:**  
**JOHN SNOW & CO., 2, IVY LANE,**  
**PATERNOSTER ROW.**

**MDCCLXVI.**

*141. k. 117.* Digitized by Google

HARRILD PRINTER LONDON

# MEDITATIONS

ON

## SCRIPTURAL SUBJECTS.

---

### THE PLANT OF RENOWN.

THIS plant is Christ ; a plant renowned for its eternal existence, its heavenly descent, its unparalleled beauty, its delightful fragrancy, its amazing extent, its refreshing shade, its exclusive rarity, its healing virtue, its abundant fruitfulness. There are many plants in the garden of God, angelic plants and redeemed plants ; but these although immortal, are not eternal, as is the Plant of Renown. This plant, descended from heaven, possesses all the beauty of heaven ; and its heavenly fragrancy is diffused through the pages of revelation, the ordinances of the

sanctuary, the truths of the gospel, the graces of the Christian, the soul of the believer, the garden of the church, the ranks of angels, the paradise of God ; and, as to its rarity, where, in the illimitable dominions of Jehovah, can we find another such plant as this ? Could we wing our rapid flight through infinite space, could we explore the regions of a boundless universe ; amid all its fountains, we should find only one fountain opened for sin and for uncleanness, and amid all its suns we should find but one Sun of Righteousness, and amid all its plants, we should find but one Plant of Renown, which partakes the nature, shares the glory, adorns the bosom, and flourishes on the throne of God. After this plant had been raised up in fulfilment of the divine promise, and in the predictions of prophets, and in the songs of angels, it was raised up on a cross ; and there it was cut down by the sword of

divine justice ; and there it withered, and drooped, and died ; and then it was deposited in a tomb, and its leaves appeared covered with the dust of the grave. But there is hope of a tree, though it be cut down, that it will sprout again, and that the tender branch thereof will not cease. This hope was fully realized as it regards this Plant of Renown. On the third day after it had been cut down, resuscitated life was diffused through all its branches ; and, scattering the dust of the grave from its beauteous leaves, it arose in all the vigour of its strength, in all the freshness of its verdure, in all the perfection of its fragrancy, and in all the loveliness of its beauty, again to be planted in the paradise of God, where, at an infinite remove from all the blighting influence of a terrestrial atmosphere, it will flourish in everlasting spring, unwithering beauty, and unfading glory, for ever and ever.

## THE LOVE OF CHRIST.

Of all the subjects, presented to our contemplation in the sacred volume, we can think of no subject of higher importance, or more replete with interest, or more worthy of thought and meditation, adoration and praise, than the love of Christ. It shines with unborrowed brightness, and possesses a glory all its own. Where is the language in the universe which can adequately describe it, or the conception of what created mind in the universe can rise to the elevation of its sublime and towering and majestic height? How directly calculated is it to affect our heart, quicken our affections, inspire our hope, awaken our joy, animate our soul. As it regards a perfect comprehension of it, however, we shall for ever be constrained to admit, such knowledge is too wonderful for us—it is high, we cannot attain unto it. Compre-

hend it? that is an utter impossibility. Were all the talents and all the piety of all the ministers of Christ, and of all the people of God, concentrated in one individual, and were that individual to meditate with deep attention, and intense feeling and habitual constancy on the love of Christ; notwithstanding all his talents, and piety, and study, he would be no more able to comprehend it, or to present us with an adequate description of it, than he would be able to retain the winds of heaven in the hollow of his hand, calm the tempestuous waves of a raging ocean, stop the sun in his course of radiance and majesty across the heavens, or uphold by his feeble arm, the universe of Jehovah's power. Were the strong intellectual and immortal powers of all the angelic and redeemed intelligences in glory, united in one bright archangel, and had he been contemplating this subject ever since the period of his creation, even he

would be constrained to acknowledge, that this subject was too grand and too glorious for him to comprehend. Oh, believer! a period will arrive, when you shall have been in heaven, meditating on this love, and enjoying its brightest manifestations, for millions and millions of years, and for myriads and myriads of ages; and yet, when that period shall arrive, you will feel that, comparatively speaking, you know nothing of this love, and that you have not come even to the threshold of its glories. The love of Christ will shine brighter and brighter, for ever and ever.

---

#### THE GOD AND FATHER OF JESUS CHRIST.

The book of God is not only inspired by his Spirit, enstamped with his name, and proclaimed by his authority; but with what attributes it invests Him, with what glories it encircles Him, under what aspects it pre-

sents Him to our contemplation, and associated with what titles, it reveals his character and makes known his mercy and grace and salvation. Blessed in their spiritual condition, and happy in their future prospects, and glorious in their immortal destiny, are those individuals whose hearts are right towards Him, and who give evidence of this by delighting to meditate on Him, guided by the representations of his Word. Numerous are the representations which are given of Him ; and each of them sheds its light on his character, whilst the whole of them spread over his character a firmament of glory, towards which the eye of the penitent sinner may look with hope, and on which the eye of the believing saint may gaze, till joy expands the heart, and fills the soul. Of all the representations of God, which of them shines, as a star of the first magnitude, the brightest and the best ? Is it not the God and Father of our Lord

Jesus Christ ? Can we think of any representation of God which beams with brighter mercy, or shines with brighter glory ? This belongs exclusively to the Christian dispensation. The superior glory of this dispensation is partly seen in the new titles in which it has revealed God ; and in connection with these, we see Him in the light of the gospel, behold Him in the mirror of the New Testament, and view Him as the source of salvation. Under the Old Testament, He was represented as the God of Abraham, and Isaac, and Jacob. This was the title which He assumed, and which related to the covenant He had made with them, and the blessings He would bestow on them, and they regarded it as a proof of covenant relationship, and as a pledge of covenant blessings. They devoutly and practically regarded that title. But what shall we say of the title now before us ? On this title we behold, not the star-light of the Old

Testament, but the sun-rays of the everlasting gospel. The God and Father of our Lord Jesus Christ will be his memorial to all generations. May He be our God and Father in Him !

---

#### THE SPIRIT OF PROPHECY.

The testimony of Jesus is the spirit of prophecy. That testimony pervades all the prophetic writings, and is the light and the glory of prophecy. As Jesus Christ was the sum and the substance of apostolic preaching, so He was the sum and the substance of prophetic prediction. What would apostolic preaching have been without Christ ? and what would prophetic prediction have been without Christ ? They would have wanted their light, and their glow, and their glory. They would have been dark as the mind and cold as the heart of that individual who is without Christ,

who has not Christ formed in his heart, whose darkened mind discovers not his glory, whose impenitent spirit rises not towards Him with ardent and supreme affection. Without the Sun of Righteousness, shedding his beams on the prophetic roll, and shining over those predictions which that roll contains, what would prediction have been but a dark and cheerless thing, a firmament adorned with no beauty, and irradiated with no light? In vain would the nations of the earth have looked up to that firmament for the light of salvation. Happily, however, Jesus Christ is to be seen in prophecy. The scattered rays of prophetic light centralize in Him, and shine around his head, whether that head be laid low without a pillow to sustain it, or whether it be raised high amid the splendours of heaven and the glories of the skies. Prophecy heralded his coming, beamed on his pathway, uttered its voice in

his ministry, was seen in his marvellous miracles, was beheld at his cross, illumined his sepulchre, shone with radiance on his resurrection and ascension; and is now waiting around his throne, in anticipation of the day when the kingdoms of this world shall become his kingdoms, and the whole earth be filled with his glory.

---

#### SCRIPTURE METAPHORS.

In condescension and kindness, the Holy Spirit has been pleased to impart spiritual instruction to our minds by illustrations derived from the sun, and moon, and stars; the clouds and winds, and showers and dew; the trees, and fields, and gardens; the majestic cedars, and the graceful palms, and the fruitful vines; and those who possess refined taste and intellectual power, cannot fail to admire the poetic thoughts and metaphorical imagery thus

obtained from roses and lilies, palms and cedars, hills and valleys, mountains and rocks, fountains and flowers. The figurative language, divinely employed, is as instructive in its character as it is refined in its sentiment, and beautiful in its phraseology, and poetic in its nature. We meet with it in the predictions of the prophets, and in the songs of the poets, and in the parables and preaching of the Son of God Himself. From the husbandman and the vineyard, the vine and the branches, the seed and the sower, the treasure and the field, the shepherd and the flock, the merchant and the pearls, the lilies and the birds, the rock and the sand, the howling winds, and terrific storm, and descending rain, the deep darkness and the shining light, the falling stars, and the clouded moon, and the darkened sun: from these did the adorable Saviour, in his personal ministry, derive figurative expressions, and

metaphorical representations, which have communicated instruction to many a mind, sealed impression on many a heart, encouraged many a penitent sinner, animated and comforted many a tried believer, imparted the light of redemption to many an immortal soul, and conducted innumerable myriads in the pathway which leads to the realms of glory. In the presence of metaphors, imagination kindles and poetry awakens into song. Figures are the light and life of poetry. Metaphors are the flowers of language. The figures employed by holy men of old, who spake as they were moved by the Holy Ghost, and the parables, and similitudes, and metaphors of Jesus, are not merely beautiful flowers, but on them we behold suspended, and bending down towards us, the fruits of salvation.

---

## LIGHT.

Light is one of the most beautiful, most important, most delightful, most beneficial objects in the world of nature. We discover its excellency, and perceive its necessity, and estimate its value. How adapted to our necessities, and how essential to our comfort and happiness. That God who, on the first day of the world's creation, caused its lucid rays to pierce and dispel those dense clouds of gloomy darkness, which rested on the face of the deep, and surrounded the earth, when it was without form and void, He regards it as a blessing of the greatest magnitude, and as a boon of the highest value, bestowed on his creatures. He created the light that, by its means, we might behold the beauty and perfection of his works, that thus our minds might be suitably impressed and affected by the evidences of his existence, the proofs

of his power, the manifestations of his wisdom and benevolence, and the displays of his glory. In the sacred Scriptures no emblem is employed more frequently, or employed with greater propriety, to represent subjects and objects which are sacred, and spiritual, and divine, and eternal. It is employed to represent the character of God, and Jesus Christ, and the ministers of the Christian Church, and the glorious gospel, and the regenerated state of believers, who are brought out of darkness into God's marvellous light, are light in the Lord, and are to let their light shine before men, to the honour of the Saviour and the glory of God. It is interesting to reflect on the points of resemblance between natural and spiritual light. They both emanate from God as their origin and source. He is the source of the natural light of the universe, the intellectual light of the understanding, the spiritual light of the soul, the everlast-

ing light of heaven. They both disperse darkness. As in the natural world, all was darkness before light was created, so in the spiritual world, all is darkness before spiritual light is communicated to the soul; and as light disperses the shadows of darkness, and causes them to vanish, so the light imparted to the mind by the Holy Spirit causes the shadows of moral darkness to vanish, and discovers to the mind the infinite excellence and necessity of spiritual and eternal realities. Do they not both impart consolation and communicate happiness? If natural light be delightful, how much more so is spiritual light. Both of them are progressive in their nature; for in connection with both there are the early dawn, the advancing morning, the meridian noon. The spiritual light, which believers now possess, will one day brighten into the eternal light of heaven.

---

## GOD OUR FATHER.

God sustains towards us the relation of a Father. What a relation is this ! How it bespeaks watchful care, compassionate tenderness, continued kindness, parental affection. There are two respects in which all the inhabitants of our world, whatever their moral character or spiritual state, are the children of God—creation and providence ; for He has created them by his power, sustains them in existence by his arm, opens his hand to supply their wants, crowns them with loving-kindness ; and thus, in his exuberant goodness, and in the plenitude of his providential favour, He giveth them all things richly to enjoy, and reminds them that in Him they live and move and have their being. Thus are we all the children of God ; but there is another sense in which we must become his children, or it had been better for us if we had never been born ;

for, unless we become the children of God by the grace of adoption, and by receiving Christ into our hearts by faith and love, the awful language of the prophet will be fearfully true concerning us—"He that made them will not have mercy upon them, and He that formed them will show them no favour." God stands ready to become our covenant God, and to embrace us as the children of his grace ; and, therefore, let us supplicate his mercy, and seek an interest in his salvation, through the atoning blood of Christ. He will then receive us with a Father's joy, surround us with a Father's favour, bless us with a Father's smile, and love us with a Father's heart. Jesus Christ became the Son of man that we might become the sons of God. His people are now the children of God ; and it doth not yet appear how exalted and glorious they will be ; but they know that, when Christ shall appear, they will not only be perfectly

conformed to his image, but appear with Him in glory. Let it, then, be our daily prayer, that God may be our Father, by regenerating grace and adopting love, through Jesus Christ.

---

#### GRACE IMPLANTED.

The implantation of divine grace in the heart renders that heart in which it is implanted susceptible of the holiest impressions, and produces in it the kindest and the most benevolent disposition. It makes it the treasury of moral principles—principles which descend from heaven, form the character and regulate the conduct of angels before the throne of God, and remain firm when assaulted by the violence of temptation, and raise the mind above the undue influence of transitory things, and will give stability to the soul amid the conflagration-flames of a burning world, in the day when

the elements shall melt with fervent heat, the earth be wrapt in flame, and the visible heavens be on fire. These are principles, too, which banish the natural selfishness of the human mind, and enlarge the heart with feelings of benevolence, and in some degree conform the individual who possesses them to that God who, in the exercise of his boundless kindness, scatters down blessings on the children of men, and to that Saviour whose benevolence induced Him to descend into our world, to seek and to save that which was lost. Real religion, then, is not selfish in its nature, but benevolent and disinterested. It dilates the heart, expands the views, refines the desires, writes the law of kindness on the mind, breathes goodwill to men. It induces its possessor to sympathize with the temporal afflictions, and to shed the tear of pity over the temporal miseries, and to extend the hand of charity to relieve the temporal necessities,

of his fellow-creatures. It leads him, however, to regard chiefly the soul and the salvation of men. It induces him to desire earnestly, to pray fervently, to labour strenuously, for their spiritual and eternal welfare, their salvation from sin and hell. Happy they who possess such religion. Would that it were universal ! It is divinely destined to become universal. Glorious period in the history of our world when it shall be universally triumphant, and when its influence shall be felt by every heart, and its genial sunshine enlighten every home, animate every family, and cheer every mind. Then, implements of peace and prosperity, instead of swords and spears ; not a slave fetter, a slave sigh, a slave tear ; tear-drops of sorrow turned into dew-drops of joy, miseries into mercies, curses into blessings, and sighs into songs ; the world's vast wilderness of sin transformed into the garden of the Lord, adorned with its flowers

of piety, its plants of beauty, its trees of righteousness, and its fruits of holiness ; whilst all nations, favoured with the influences of the Spirit, and crowned with the blessings of salvation, shall raise one universal song of praise and glory to God.

---

### THE INCARNATION.

The incarnation of Christ, notwithstanding his divine dignity, and infinite perfections, and unutterable glories ; his assumption of human nature in its spotless innocence, for the gracious purpose of accomplishing in that nature, and by the shedding of its blood, the designs of eternal mercy, relative to the redemption of man, was an event which God promised, patriarchs anticipated, prophets predicted, the Jewish people expected, and the nations of the world virtually desired. In the history of the universe, in the ages of eternity, in

the developments of providence, in all the proceedings of the natural and moral government of God, never did an event transpire, which could bear comparison with this, as it regards the depth of its mystery, the height of its glory, the wonders of its love, the greatness of its mercy. The individual whose expansive intellect delights to roam, in philosophic contemplation, amongst events distinguished for their mysterious and sublime and wonderful effects, may find in this event that which is amply sufficient to reward his profoundest investigations, and to excite the highest admiration of his mind and the holiest sentiments and emotions of his heart. This event is expressive of the greatness of Jehovah's love to our world; and, in this event, as clearly shines the greatness of his love, who is the brightness of the Father's glory, and the express image of his Person. The very name given to Him when the angel an-

nounced that He should become incarnate, was indicative of his character and work. The name Jesus, signifies a Saviour. What a Saviour! How wonderful his condescension, and how rich his grace, and how boundless his mercy; and the angel said, thou shalt call his name Jesus, that his very name might proclaim to a world of perishing sinners the character He would sustain, the work He would perform, the salvation He would procure, and the glory He would obtain for all who depend on his mercy and cling to his cross.

---

#### SALVATION.

What is it? It is the result of divine love, the effect of great sufferings, the admiration of the angels, the glory of the redeemed, the mystery of revelation, the exultation of the Church, the theme of heaven, the wonder of the universe. Were

we to personify salvation, we should represent it as a celestial visitant, descended from the realms of heaven, surrounded with the glory of eternal mercy, possessing a heart yearning with compassionate tenderness, ready to weep tears of the deepest commiseration, and, with a countenance brightened and beaming with love to man, standing amid the guilt and misery of our world, and, pointing the sinner's eye to the sinner's Friend, proclaiming pardon to the guilty, purity to the polluted, liberty to the captive, consolation to the distressed, redemption to the lost, and the glories of heaven to those deserving the torments of hell. Salvation has thus been personified and embodied. Behold the Incarnate Redeemer, the man of sorrows, the friend of sinners, the salvation of Israel; and was not his heart made of tenderness? did not He weep over the sins and miseries of our world? was not love to man inscribed on his

countenance? and did He not manifest the greatness of that love by proclaiming the acceptable year of the Lord, by graciously inviting the burdened sinner to his footstool of mercy and his throne of grace, by healing those whose hearts were wounded with the arrows of conviction and broken with penitential sorrow, and by enduring the most excruciating agonies, and shedding his precious blood on Calvary? What a cause for wonder and gratitude and praise, that He should ever condescend to bear a Saviour's name, and display a Saviour's love, and perform a Saviour's work—a work accomplished by agony and death, in that solemn hour when the summit of Calvary presented a heart-rending scene, in the presence of which universal nature sympathized, and angels might have wept. In this we behold not only his character and work as a Saviour, but his willingness to save. If He were willing to be crucified for us, He must

be willing to save us. The willingness of Christ to save—what an encouraging and consolatory truth! What amazing mercy beams in it, and what redeeming love shines in it. How it spans the heaven above us as the rainbow of the covenant! This is light in darkness, mercy in wrath, hope in despair, life in death, grace triumphing over deserved vengeance, and love reigning on the very throne of justice, resplendent with mercy, and crowned with glory.

---

#### LORD OF ALL.

The three words—Lord, Kingdom, Dominion—are frequently employed in connection with Christ; and these words are so nearly synonymous that the same thoughts and illustrations are applicable and appropriate to each. He has a right to everything which these words import and comprehend. His right is founded on creating

and sustaining power. There are indubitable truths and essential principles arising from the very nature of things, and one of these is, that He who is the Creator and the Sustainer of all must naturally and necessarily be the Lord of all, exercising his dominion over all the worlds which He has created, which He has profusely scattered through the realms of boundless space, and which need the same power to sustain them as that which created them. It hence follows, that his dominion is independent and absolute. Created existence, created dominion, created glory—all these are inseparably associated with the principle and the position of dependence, for this pervades the whole universe of created being; but, as it regards Christ, the divinity of his nature excludes the idea of dependence, and He is originally and essentially independent as it regards the eternity of his existence, the supremacy of his government, and the glory of his

dominion—a dominion which is omnipotent and immutable, universal and glorious, the glory of which decks with its lustre and adorns with its beauty and surrounds with its splendour the character, and the dominion, and the crown of Him whom saints on earth and angels in heaven glorify and adore. He has, also, a mediatorial kingdom and dominion. Connected with these there is power as well as grace and mercy ; and the efficiency of that power is seen in what it has accomplished, and will be seen in what it will yet accomplish, for the welfare of nations, the benefit of man, the glory of God. Crime ! this power will subdue crime ; slavery ! this power will burst its fetters and break its chains ; war ! this power will destroy its weapons, and burn its chariots, and hush its thunders, and prevent its atrocities and miseries ; idolatry ! this power will abolish its idols, and enthrone the Saviour in the hearts of men, and lead

the inhabitants of all nations to bring forth the royal diadem, and crown Him Lord of all.

---

#### ADAM IN EDEN.

When Adam was called into existence, and when, invested with spotless purity, he stood forth the wonder of angels, the envy of devils, the monarch of this lower world, then was there the most hallowed communion, the most exalted friendship, between him and that God who had created him. He was conformed to God in holiness; and holiness was the brightest jewel in the crown of his creation. His understanding, over which no cloud of depravity had spread its darkening influence, was enriched with knowledge, and was illumined with spiritual light; and his heart was the treasury of spiritual principles, and its every thought and emotion and desire, were permeated

by that purity on which the eye of God looks with pleasure and delight. A divine beauty and majesty, the reflected rays of Jehovah's image, like a splendid halo of glory, encircled him. The creatures by which he was surrounded, and over which he had dominion, were the objects of divine complacency, and were mirrors, reflecting the divine wisdom and benevolence and power. He was, in a high and a peculiar sense, the favourite of his Maker; and thus had he continued, had he not, by wilful disobedience, offended God. He, however, disobeyed the divine command, and partook of the forbidden tree. He immediately experienced the awful effects of transgression. Holiness departed from him, and sin polluted him; light departed from him, and darkness shed its gloom upon him; peace departed from him, and misery distressed him; innocence departed from him, and guilt burdened him; divine favour departed

from him, and divine wrath was kindled against him. "The gold had become dim, and the fine gold was changed." Angels, who had gazed with admiring delight on its brilliancy, now beheld the doleful change; and God Himself weighed the gold in the balances, and wrote "Tekel," thou art found wanting, on the soul of man. Whilst, however, the hand of God, in letters of flame, was inscribing this sentence on the soul of man, the voice of God, in accents of mercy, was heard uttering the gracious command, "Deliver him from going down into the pit, for I have found a ransom." The first promise was given. In that promise we behold the incarnation, the sufferings, the conflicts, the triumph of the Redeemer. That promise contained the germ of redemption, the essence of the gospel. In the garden of Eden the gospel was first preached; and the preacher was God Himself!

## THE ROMAN SOLDIERS.

We now place ourselves in the presence of Calvary, and there we see the Cross, and the illustrious Sufferer, and the Roman soldiers watching Him there, witnessing his excruciating agonies, listening to his dying groans, and beholding the purple stream of his flowing blood. Such a Sufferer they had never before seen. Just before his crucifixion, He had been mocked and insulted. What is that in his hand? it is not a sceptre, but a reed in derision. What is that robe? it is not the purple robe of royalty, but the purple robe of mockery. What is that on his head? not a crown of glory, but a crown of thorns. He is tried at Pilate's bar. His judge proclaims his innocence. The declaration goes forth to the world, is recorded on the pages of history, has been transmitted to us, and will go down to the very end of time—I

find no fault in Him ! His enemies, however, thirst for his blood, and clamour for his crucifixion. "Crucify Him ! crucify Him !" is the vociferation which reaches the ear, and quails the heart of Pilate, who had neither equity nor courage enough boldly to refuse their bloodthirsty demand. The Saviour was led forth to be crucified. See ! the driven nails, the uplifted cross, the transfixed Sufferer. What a sight for an intelligent universe ! The Roman soldiers, under military command, had been compelled to crucify our Lord. They were heathen, and were accustomed to scenes of war and blood. They were commanded to crucify Jesus of Nazareth, and they obeyed the command ; but no idea had they that He was the predicted Messiah of Israel, the divine Son of God, the atoning sacrifice for sin, the Saviour of sinners, and that, in a far distant day, He would appear in the clouds of heaven, and on the throne of judg-

ment, with an assembled world before Him. Little did these soldiers think who it was that they were watching there; and it entered not into their minds that, whilst they were watching Him there, He was making an atonement, satisfying justice, averting wrath, procuring pardon, effecting salvation. What a wonder that He was ever there! But if He had never been there, our sins could never have been pardoned, and our souls could never have been saved.

---

#### THE OUTPOURING OF THE HOLY SPIRIT.

This is a subject frequently presented to our attention in the divine word. Our minds, however, have not been sufficiently impressed with its importance; and it has not, therefore, been so prominent as it ought to have been in the conversation of Christians, and in the sermons of ministers.

God has promised to pour out the influences of his Spirit, and what God has promised, his omnipotent power will accomplish, and his inviolable faithfulness will fulfil. His promise as to the universal outpouring of his Spirit, was partially fulfilled on the day of Pentecost; and it is encouraging, as well as important, to remember, that it was then but partially fulfilled, and that its complete fulfilment remains for a future period in the history of the church and of the world. By the outpouring of the Spirit is not intended the bestowment of miraculous powers and gifts, as in the apostolic age; but such a bestowment of his influences as shall descend on all ministers, all churches, all people, filling the whole earth with the knowledge of salvation, the principles of holiness, the light of the gospel, and the glory of the Lord. Were there to be a general outpouring of the Spirit, the ministers whom He has

enlightened, and regenerated, and separated for the work of the ministry, and sent to proclaim the unsearchable riches of Christ, would, doubtless, share largely and abundantly in such an outpouring of the Spirit's influence; and then would they not be richly qualified for their important work, and would not a mighty power, intellectual and spiritual, descend upon them from heaven? What prayers they would offer, and what sermons they would preach! What sacred energy, and glowing zeal! What compassion for souls, and what zeal for the glory of God! The day when the Spirit shall thus be communicated, what a glorious day for the Christian Church! What spirituality, what holiness, what prosperity, what accessions, what triumphs! The multitude of converts will then resemble the drops of morning dew, and the millennial glory of the church shine in all its brightness, and the world will be filled with

righteousness, the church with converts, and heaven with endless praise.

---

### CHRIST A CONQUEROR.

The Prophet Isaiah beheld, in prophetic vision, a renowned conqueror and a mighty king, who had waged war, conquered his enemies, had returned victorious, coming in his triumphal chariot from Edom, and with dyed garments from Bozrah. In the Isle of Patmos, the Apostle John, in apocalyptic vision, beheld the same Conqueror. What a description John gives of Him! His wars are all just and righteous in their principle, progress, tendency, result; his eyes, penetrating and piercing as a flame of fire, flashed on his enemies, and filled them with alarm and terror; his vesture was dipped in the blood of his foes, who had been slain in his past wars, and in his recent victories; his sword, on which his name

was inscribed, was hanging by his side, ready for future wars and future triumphs ; and on the head of the Conqueror were many crowns. Each kingdom and each conquest conferring a crown, in ancient times, kings and conquerors had distinct crowns, equal in number to the kingdoms which they governed, and the victories which they had won. What, however, were the crowns of the many-crowned Conqueror whom Isaiah predicted, and whom John saw ? Was there included amongst these his crown of essential divinity ? This is the brightest of all his crowns, and by this they are all surrounded with light and beauty, and from this they all derive the lustre which bedecks them, and the splendour which encircles them. Each of his divine perfections is a jewel in this crown, a crown set with gems, which will shine and sparkle for ever and ever. He will, in a day yet future, have “ added ” to the crowns which

He now possesses, "the crown of all the earth." The progress of his gospel shall be accelerated, his reign shall be prosperous, his kingdom shall be universal, and a millennial crown shall yet be bound around his brow, and glitter on his head; and then shall be heard the exultations of the glorified, and the songs of angels, uniting in holy concert to celebrate the jubilee of the universe. The many-crowned Conqueror will look down from his throne in the heavens, and for the first time in his mediatorial history, behold a converted world. He has many crowns, but not one of them is a crown of thorns.

---

#### THE ROCK OF STABILITY.

Jesus Christ speaks of Himself as a Rock, on which his church shall be built. We see in this representation the idea of stability. What is there connected with this Rock which is not associated with the

idea of eternal and unchangeable stability? There are perfections permeating the nature of our Lord; and which of those divine perfections is not as eternal in its stability as it is unchangeable in its glory? There is a covenant of grace, not only devised by infinite wisdom, and bright with infinite mercy, but ratified by sacrifice, and confirmed by blood—the sacrifice and blood of Jesus Christ; and has it any principle of decay, or any principle of instability? There are the promises, and they are as firm in their stability as they are great in blessing, rich in consolation, and infinite in value. They are all rocks in themselves, and they are Yea and Amen in Him who is the Rock of his church; and if they are rocks, oh what a rock of stability must Christ Himself be! His stability has stood the test; and, as the Rock of our salvation, with what firmness and stability did He stand, amid all the pitiless storms which

beat upon Him, and all the foaming billows which raged around Him. Think of an ocean rock. See the immoveable rock standing in the midst of the ocean. Behold how the stormy winds impel the rising waters, and how the dashing waves assail it all around, till the rock appears covered with their foaming fury; but they are broken by being dashed against it, and the rock survives their rage, and it still lifts up its head; and, although the storm has beaten upon it, it has neither enfeebled its strength, nor weakened its stability. Thus the waves of a raging world and the storms of divine wrath foamed around Him, and beat on the Rock of our salvation; and for a time He appeared covered and hid, but it was only whilst those storms were weakening their fury and spending their strength, and then He emerged from amid the lashing fury of the tempestuous waves, and never had this Rock been seen stronger in its

power, firmer in its stability, or more glorious in its majesty. From this Rock the streams of salvation flow through our guilty world; and whilst we stand on the margin of these streams, we hear the voice, "Ho, every one that thirsteth, come ye to the waters, whosoever will let him take of the water of life freely!"

---

#### THE GRACIOUS PROMISE OF CHRIST.

Jesus Christ will not cast out those who come to Him, under a consciousness of their need of Him, relying for mercy exclusively on his atoning blood, and earnestly praying for pardon and redemption through his cross. Cast them out?—no! Instead of casting them out, He will pardon them fully—so fully pardon them that not one particle of unpardoned guilt shall remain on their conscience, not one stain of unpardoned pollution shall remain on their soul,

not one sin that they have ever committed shall rise up in judgment to condemn them ; for as they have found mercy of the Lord now, so they shall find mercy of the Lord in that day. Instead of casting them out, He will receive them graciously ; and, on receiving them, whilst his angels will rejoice and all heaven be glad, He will Himself see of the travail of his soul and be satisfied, as He beholds them clothed in the robe of his righteousness and adorned with the garments of his salvation. He will love them freely, and the manifestations of his love will animate them, and its light shine brightly upon them. Instead of casting them out, He will bless them abundantly, bestowing on them all the blessings promised in his gospel, contained in his covenant, and procured by his atonement ; and, at the same time, He will be their Sun to enlighten them, their Shield to protect them ; and his wisdom shall be their guide,

and his omnipotence their defence ; and He will watch over them to do them good, and keep them as the apple of his eye, and hide them beneath the shadow of his wings, granting them his presence, and favouring them with his smile. Instead of casting them out, He will carry on the work of grace in their soul, keep them by his power, preserve them unto his heavenly kingdom, acknowledge them as the trophies of his grace, rejoice over them as the purchase of his blood, render them more than conquerors over all their spiritual enemies ; and at last bind around their brow the wreath of triumph, put into their hand the victorious palm, and place on their head the conqueror's crown.

---

### THE RIGHTEOUS.

In the book of Proverbs, we find recorded the expression, "The fruit of the

righteous is a tree of life." This book is a highly important portion of the Word of God. Inspired by the Holy Spirit, it is full of great truths, wise maxims, important instructions, kind admonitions, and holy precepts. How wise would be our course, and how prudent our procedure; how honourable our conduct and holy our character; how enriched with knowledge our intellect and how expanded our minds; how beneficial we should be to mankind, and what a blessing to the world; how useful in the cause of Christ, and what glory should we bring to God, if we were completely under the purifying influence of the truths and the maxims, the instructions and the precepts, contained in this invaluable part of the sacred volume. Is it not to be regretted that it is so much neglected? How seldom is it read, how rarely studied with deep and devout meditation. Should not the young habitually

peruse it, and practically regard it? If the truths and precepts of this book were more devoutly regarded by the righteous, would not their piety be deepened, and their character be improved? Would not the purifying principles of their religion be more clearly manifested? Would they not be more completely conformed to the image of Jesus Christ? Would they not abound in the fruits of righteousness, and be more zealous, more liberal, more useful in the cause of God; and in their character and conduct and usefulness, would there not be a bright illustration of the truth, that the fruit of the righteous is a tree of life? The righteous are trees—trees of righteousness planted by the Lord, represented as flourishing like palm-trees, and growing like cedars in Lebanon, and symbolized by the tree of life, the noblest tree in Eden. What a beautiful representation, and what a significant expression, and what a power-

ful motive to the cultivation of eminent piety, and to the exemplification of eminent holiness. There is many an individual planted in our world, planted in a neighbourhood, planted in a family; but he is not a tree of life, but a tree of death! Who would not be a tree of life to the world? What a tree of life to the world was Jesus Christ, and what a tree of life He is now!

---

#### THE THRONES OF THE MESSIAH.

Messiah has a throne of glory. To employ a Scriptural expression, the habitation of this throne is heaven. In the highest heavens, towering in all its grandeur and magnificence, is this throne erected; and, in those heavens, what object is so bright with holiness, and so resplendent with glory? Its glory is so great, that even seraphim veil their faces with their wings in the presence of its dazzling splendour.

No imagination can possibly conceive, and no language can possibly describe, the glory of the Messiah's throne in heaven. It is the magnet of the celestial world; and, whilst all the inhabitants of that world are under its attractive influence and power, it sheds its light and it diffuses its effulgence through all the realms of that region of holiness and that realm of blessedness. What angelic worshippers surround that throne, raising their hallelujahs; and what ransomed worshippers, redeemed myriads, surround that throne, raising their redemption songs. We shall never know what its glory is, until we enter heaven and behold it. Messiah has also a throne of grace. The habitation of this throne is earth, not heaven. This throne is erected in our world, the only world in the universe, as far as we know, in which a throne of grace is erected—a throne of glory in heaven, a throne of justice in hell, a throne of grace

on earth. Christ sits on this throne as a King, a Mediator, a Saviour full of grace and truth. In the plenitude of his mercy, and in the greatness of his redeeming love, He invites the approach of suppliants. No terror clothes his brow, no anger flashes from his eye, nought is seen but the mild radiance of tender mercy. His condescension is equal to his majesty, his grace equal to his glory. Kind Intercessor, there He sits, ready to hear our requests, and willing to bestow on us the influences of his Spirit, and the blessings of his salvation. What an encouragement to prayer! Incarnate Redeemer and adorable Saviour, may thy righteousness justify me, thy mercy pardon me, thy blood redeem me, thy Spirit sanctify me, thy word instruct me, thy gospel comfort me, thy wisdom guide me, thy power protect me, thy love constrain me, thy example govern me, thy grace preserve me, and thy heaven glorify me!

## THE MORTAL AND THE ETERNAL.

The ninetieth Psalm is entitled a prayer of Moses; and in this prayer he speaks of the mortality of man, and the eternity of God. Man is frail as the grass, withering as the flower, carried away by the stream of time, his years as a tale that is soon told, his days easily numbered, his life swift as an eagle's flight. How striking the contrast between the divine eternity and human mortality. Eternity may be regarded as one of the sublimest perfections of God. How the eternity of God rises in its glory as we behold it contrasted with the mortality of man. The eternity of God, viewed in connection with our mortality, may be regarded not merely as a contrast, but, by all who love and serve Him, as a consolation. That man is mortal is written on every forehead, inscribed on the habitation of every family, heard in every tolling bell,

seen in every grave ; but, amid the vicissitudes of life, and the instances of death, and the consciousness of our mortality, is there no source of comfort, no ground of confidence, no rock to which we may repair, and on which we may stand, no being whose nature is above change, and whose life is above mortality ; whose nature vicissitude cannot touch, and on whose life not even the shadow of mortality can be cast ? We behold God arrayed in immortality as a robe, and radiant with eternity as the crown of his existence. This eternal God is the refuge of his people, and the dwelling-place of his saints. Here is a rock on which they may firmly and securely stand, not only amid the uncertainties of life, but amid the waves of mortality and the very billows of death. Like all the other subjects which relate to God, however, this subject is characterized by a sublimity and encircled with a glory infinitely above created com-

prehension. And the very blaze of its effulgence is too strong for our intellectual vision ; and if by its excess of light it does not blind the mental eye, yet it dazzles and confounds our sight. Not only the clouds and darkness which are round about Him render Him invisible, but He is rendered invisible to us by the very effulgence of his own light, and the very brightness of his own glory. We can, however, without being overwhelmed, gaze on his glory as it shines in the cross of Christ.

---

### MIRACLES.

What an age was the age of miracles ; and how much there was in that age to awaken the attention, to astonish the mind, to impress the heart, and to confirm the faith of those who witnessed them, in the divine mission of those who wrought them. Every miracle had a voice, and it was the

voice of God. It proclaimed to the world that those who wrought miracles had the presence of God and were sent by God, and were divinely commissioned to reveal his character and to make known his will. The Jewish system of religion, appointed by Jehovah, was connected with miracles and miraculous events, and thus was demonstrated the divinity of its origin. The first miraculous event recorded in the Old Testament, was the translation of Enoch; and the last was the preservation of the prophet Daniel in the lion's den. Miracles and miraculous events then ceased. Centuries rolled over our world, generations lived and died and mouldered into dust, mighty empires had arisen and flourished, and declined and fallen, and during those centuries and generations not a man lived who had ever seen the performance of miracles. They had existed as great and divine realities, but they existed only in the records of in-

spired history, and in the remembrance of multitudes who had long passed into the eternal world. Another age of miracles, however, was destined to dawn, and not only to dawn, but to shine. Short in its duration, but brilliant in its light, was Messiah's day; and his day was a day of miracles. We do not know how many miracles He wrought, any more than we know how many sermons He preached, and how many prayers He offered. Frequently, how many do the evangelists group together in one brief expression, in one short verse. In his miracles we behold the sovereignty of his power, and the supremacy of his control over every department of nature. His miracles were divine in their origin, important in their object, great in their number, diversified in their character, most of them instantaneous in their production, public in their performance, well attested as to their reality and fact, and, whilst they were

demonstrations of his Messiahship, and displays of his power, they were bright manifestations of the kindness of his disposition, and the benevolence of his heart.

---

### MEDITATION ON CHRIST.

To the mind which is under the influence of the Holy Spirit, to the heart in which grace dwells in its purity and peace, to the soul raised from spiritual death to spiritual life, and brought into the full light and sunshine of the gospel, how delightful it is to meditate on Christ, to contemplate his divine glories, and his personal excellences, and his mediatorial engagements, and his redeeming acts. The prophecies which relate to Him, the histories recorded concerning Him, the offices which He sustains, the characters which He bears, the work which He has performed, the gracious purposes which He is accomplishing, the spiritual

blessings which He bestows, and the eternal glories which He has promised ;—all these subjects are to his people subjects of delight, sources of consolation, themes of praise. These are subjects which beam with mercy, shine with salvation, and are bright with the glory of the Lord. In the presence of these subjects we hear not the thunders of the law, and we see not the lightnings of wrath, and we stand not in the presence of Mount Sinai ; but we take our station near the cross, we breathe the atmosphere of Calvary, and, instead of trembling amid the lurid wrath of God, which our sins have provoked, we rejoice and exult amid the mild beams of mercy and grace, as we behold these beams associated with the tenderness and compassion of the Saviour, who is as tender in his pity, and as boundless in his compassion, as He is glorious in his holiness, and omnipotent in his power. Eye hath not seen, ear hath not heard, it has

not entered into the heart of man to conceive, much less fully to understand, or adequately describe, the compassion which glows in a Saviour's bosom and the love which dwells in a Saviour's heart. Can his compassion be fathomed, or can his love be measured? If they cannot be measured and fathomed, can they be exhausted? Exhausted! Perish such a thought! His heart is as full of tender compassion and of redeeming love as it ever was. Though your burden be heavy and your sorrow deep, do not distrust his compassion or disbelieve his love; but approach Him with faith, draw near to Him with confidence; and, instead of crushing you by his power, or rejecting you with indignation, He will receive you graciously, and love you freely.

---

**THE HOLY, BLESSED, AND GLORIOUS  
TRINITY.**

The word Providence, in reference to God, is not found in the Bible, but is not the doctrine found there? The word Immortality, in reference to the soul, is not in the Bible, but is not the doctrine there? The word, Trinity, is not in the Bible, but is not the doctrine there? There are three persons in one God, designated the Father, the Son, the Holy Ghost; and although, as it regards essential Godhead, they are one, yet as it regards personal distinctions, they are three; for the Father is not the Son, and the Son is not the Spirit. The doctrine of the Trinity is clearly revealed in the sacred volume, in the Old Testament, but especially in the New Testament. It is a subject of pure revelation; and had it not been revealed we could never have become acquainted with it, nor could it ever have

entered into our minds. God is a God of benevolence and truth, and it would be blasphemous to imagine that He designs to deceive us, and to lead us into error; and, therefore, would He have employed so many expressions in his Word, which evidently imply and teach the doctrine of the Trinity, if that doctrine did not have its origin in the mystery of his nature, and if it were not founded on eternal and unchangeable truth? That attempted illustrations of this subject have been unwise and unsatisfactory, is no valid argument against its reality. It is not contrary to our reason, but it is infinitely above our reason. Humility, reverence, profound adoration, become us in the presence of such a subject. There should be no attempt to explain, no effort to comprehend. We are to believe it, not because we can comprehend it, but because it is revealed. We are to receive it into the sentiments of our mind, and the

belief of our heart, just as we are to enter into the kingdom of God, with the simplicity of children. Not only the doctrine of the Trinity, but how many subjects there are which cannot be comprehended by us, they soar infinitely above us in their mystery and sublimity ; and we feel and acknowledge our own insignificance in the presence of such subjects, and our own utter inability to understand and comprehend them. As it regards the doctrine of the Trinity, we cannot comprehend, but we believe, we adore, we choose the Triune God for our present portion, and our everlasting all. This Tri-unity distinguishes the nature of God from every other nature in the universe, and it thus stands alone in its mystery and majesty. May this Triune God regenerate my heart, pardon my transgressions, save me from the love and dominion of iniquity, make me holy and happy and useful, and prepare me for a trium-

phant death-bed, a glorious resurrection,  
and a blissful immortality !

---

#### DEPARTED SAINTS.

We are accustomed to speak of our world as the land of the living ; but it may be called the land of the dying. What countless multitudes have died ; and what instances of mortality do we witness, what tolling bells we hear, what opening graves do we see, what mourners do we behold going about our streets. Death is making his destructive ravages, and by his cold hand and relentless power what numbers are consigned to the gloomy mansion of the tomb. How many of the followers of Jesus have died ; but as it regards them, we sorrow not as those who have no hope, for we have the bright hope, and the scriptural assurance, that they are with God. As the fleecy clouds of summer, reposing on the

bosom of the sky, gently glide away, dissolving into light, so their departing spirits, reposing on the bosom of a Saviour's love, calmly and serenely passed through the valley of the shadow of death into the light of an effulgent immortality, and the sunshine of an everlasting day. In heaven they have harps of gold, and crowns of glory; and there they wave victorious palms, and sing triumphant songs, and walk the golden streets, and traverse the heavenly fields. Affliction touches them not, and death does not come near them. There, everlasting spring abides and never-withering flowers. The winds of temptation never blow there, and the storms of tribulation never rise. A sigh never escapes the heart, and a tear never falls from the eye; no Rachel shedding a mother's bitter tears, and no affectionate sisters weeping at a brother's tomb; not a funeral procession, and not a grave; night never spreads its

gloom, but perpetual day sheds its light; health and youth, life and joy, intertwined with unfading laurel, and crowned with immortality; whilst before the throne departed saints stand enraptured with joys, encircled with glories, their crowns all radiant with splendour, and their robes washed to snowy whiteness in the blood of the Lamb. They have perfection within them, heaven around them, eternity before them, and glory all over them. We have lost their society and their prayers; but we are not lost either to their remembrance or their affection. We still remember and love them, and they still remember and love us. They will be the first to welcome us; and we shall not enter, as entire strangers, into the glory-realms of that bright world.

---

## PAUL ON MARS' HILL.

The mind meditates on this scene until the emotions of the heart are enkindled, and the feelings of the soul glow, and the imagination invests it with moral grandeur. On that hill the supreme court of judicature was held ; and there what an argumentative, and powerful, and eloquent address, did the apostle deliver in the presence of the Athenian senators, and orators, and philosophers. Glancing his eye over a part of the city of Athens from that hill, Paul would behold its shrines, and its statues, and its temples ; and, as a man of taste and intellect, he would admire the architectural grandeur, and the artistic beauty on which his eye would everywhere rest. His heart, however, was deeply affected, and his spirit was stirred within him, as he beheld the inhabitants of this renowned city, sunk into a state of base and polluting superstition, entirely

given to idolatry, and earnestly and intensely addicted to the worship of their idol gods. Their superstition and idolatry, however, not only affected his heart, and depressed his mind, but awakened his compassion for their souls, and his zeal for the honour of the true God. We cannot read his address without being struck with the dignity of his manner, the nobleness of his sentiments, the power of his arguments, the conclusiveness of his reasoning, and the importance of the truths he proclaimed—truths which are presented to us in a condensed form, but on which, probably, he lavished all the energy of impassioned eloquence, and all the power of vivid, and glowing, and expanded illustration. Never before had he addressed such an assembly as this. On this celebrated occasion, within that court of judicature, was seen the concentration of all that was powerful in intellect, towering in authority, eloquent in

oratory, refined in taste, and splendid in philosophy; but, undaunted and undismayed, there he stood, and stood alone, as the messenger of God, as the apostle of a crucified Saviour, proclaiming the folly of idolatry, the existence of Jehovah, the resurrection of Jesus, and the universal duty of repentance enjoined by God, and enforced by a judgment to come. What a duty enjoined, what a motive presented, what a day revealed! O Thou who art the appointed Judge, Thou art now exalted a Prince and a Saviour, to give the grace of repentance, and to bestow the blessing of pardon; be Thou pleased to grant unto me this grace, and this blessing; then shall I repent of all the sins I have committed, depart from all iniquity, have all my guilt cancelled, and thus, finding mercy of Thee now, I shall find mercy of Thee in that day.

---

## CHRIST THE PROTECTOR OF HIS CHURCH.

In all ages there have been enemies to the Church of Christ ; and they have sought, by every means in their power, its utter destruction. They have rejected its claims, despised its ordinances, contemned its privileges, opposed its principles, thrown down its altars, ridiculed its members, banished its adherents, killed its prophets, murdered its missionaries, and shed its martyrs' blood. Wealth, and talent, and influence, and power, have combined and united all their efforts to impede its mighty progress ; and every stratagem which men could devise, or Satan suggest, has been employed to prevent its holy triumphs, and to counteract its purifying influence, and to dim its increasing lustre, and to retard its rising glory. For the accomplishment of these purposes, the reports of calumny have been raised, the cruelties of superstition exercised,

the lashes of slavery inflicted, the fury of persecution inflamed, and the fires of martyrdom kindled. But vanity has been inscribed on all the efforts of its foes, and all their designs have been frustrated. The omnipotent Protector of his Church has laughed them to scorn, and has held in supreme and infinite derision, their impotent efforts to weaken his kingdom, and to destroy his Church. As to destroy the Church of Christ, or prevent the universal reign of truth and righteousness, they might as well attempt and expect to hush by a whisper the roaring of the whirlwind, or to still by a breathing the surges of the storm. Notwithstanding all that they have done, the Church of Christ still exists ; and, strong in his strength, engarrisoned by his promises, preserved by his grace, protected by his arm, secured by the perpetuity of his life, and shielded by his Omnipotence, it will continue to exist ; and when its

enemies have sunk to rise no more, surrounded by all the brilliancy of its victories, and arrayed in all the glory of its triumphs, and adorned with all the trophies of its grace, that ransomed Church will appear, clear as the sun, fair as the moon, and terrible as an army with banners. It is founded on a rock, and the gates of hell shall not prevail against it.

---

#### CHRIST A FOUNDATION.

Is Jesus Christ represented in the sacred Scriptures as a foundation? Of what is He the foundation? Is He not the foundation of gospel truths, human redemption, pardoning mercy, sanctifying grace, Christian privileges, spiritual blessings, abundant consolation, heavenly hopes, and anticipated glories? What a foundation! It is the only foundation which our circumstances need, which is adapted to our condition,

which God has appointed, which the Bible reveals. It has been tried to the uttermost. The stone which constitutes this foundation has been cast in the furnace of divine justice ; but it stood firm and uninjured in that furnace, and not a flaw was found in it amid the fierceness of that fire, and the fury of that flame. God Himself is satisfied with it, has found it sufficient to stand the test of wrath due to sin ; and now, in his gospel, He proclaims its sufficiency to a guilty world. It ever has been, and it ever will be, down to the very end of time, an all-sufficient foundation of hope, for lost and ruined sinners. It is a foundation which sustains the pillars of the church below, and the pillars of the church above. Remove this foundation, and you undermine and destroy the happiness of heaven ; but that happiness must remain, and be possessed and enjoyed by saints and angels, until this foundation crumbles into ruins,

and then, on each fragment of the walls of the New Jerusalem may be written, mourning, and lamentation, and woe. To suppose, however, that this will ever happen, were as absurd as to suppose that the glory of God will be eclipsed, and his throne be destroyed. What firmness, too, characterizes this foundation. It will never give way. It can never be moved. It is a sure foundation. Earthquakes—the convulsive harbingers of nature’s dissolution—may shake the deep-laid foundations of the everlasting hills, but no earthquake can shake this foundation. The sound of the archangel’s trumpet may produce violent commotions in the universe, the everlasting mountains may be scattered, and the perpetual hills may bow ; the solid rocks may be rent in sunder, and the elements melt with fervent heat ; but though the sun may grow dim with age, and nature heave her last expiring groan, yet will this foundation re-

main firm and stable as the throne of Jehovah, before which archangels bow, seraphs adore, and redeemed spirits praise.

---

### THE MERCY OF THE SAVIOUR.

What a delightful subject, and how adapted to our circumstances of guilt, and depravity, and condemnation; how interesting to our minds, and encouraging to our hearts; and how calculated to animate us in seeking the pardon of our sins, and the salvation of our souls. Who can comprehend the amazing manifestations, the infinite blessings, the boundless extent, the peerless glory of this mercy? It lays the foundation of human hope; proclaims salvation for the guilty and the lost; is the source of the richest consolations; has peopled heaven with redeemed inhabitants; and filled it with rapturous joy and hallelujah songs. There was mercy in Jesus

Christ from all eternity—an attribute of his divine nature; and the manifestations of mercy, which have shown on our guilty world, have been only the manifestations of that mercy which from everlasting existed in his mind, kindled in his bosom, and glowed in his heart. Ere the world was created, or man was formed, He looked forward to the creation of the world and the formation of man; beheld the teeming millions of mankind rising into being; foresaw what would be their circumstances of guilt, and depravity, and danger, in consequence of their wilful transgression; and He had thoughts of mercy and peace, and not thoughts of evil and wrath. His delights were with the children of men, and these delights were emotions and purposes of mercy; and He delighted in the thought of raising a multitude, which no man can number, from a state of sin and misery on earth, to a state of holiness, and happiness,

and glory in heaven. In his mind were the kindlings of mercy, bright as the light, and boundless as the universe; and in his mediatorial engagements were seen the first beams, the first rays of that mercy which has now for so many ages shone, in its lucid brightness and its increasing splendour, on the church and the world; and is destined to shine, in its full-orbed glory, over a ransomed and glorified church for ever. His mediatorial engagements He fulfilled; and, in order to the fulfilment of them, descended into our world. We behold his mercy written over the manger, and inscribed on the Cross.

---

#### OMNIPOTENCE.

What numerous, various, and sublime representations are given of God by the inspired writers; and none of them are incorrect, or exaggerated, or unworthy of God. Could we bring them all together, and cen-

tralize their scattered rays of light, with what effulgent splendour should we be surrounded, and what a firmament of glory would be spread over us; and with what deep emotion, devout earnestness, and hallowed solemnity, should we adopt the adoring language, "Who is like unto Thee, O Lord? Who is like unto Thee?" How characterized with grandeur, how elevated in sublimity, how exalted in glory, the language of adoration uttered by the great multitude, and the voice of many waters, and of mighty thunderings, "The Lord God Omnipotent reigneth!" Eternal, unlimited, uncontrolled, immutable, Almighty power belongs to Him. It pervades his nature, and dwells in his essence, and is essential to his Godhead. His omnipotent power is the source of all the power in the universe. As we may trace the rays of light which are diffused over our world to the sun, as the centre of light to our system,

so we may trace all the power possessed and manifested by the different orders of created beings to the Lord God Omnipotent—the centre and the source of power in whom all live, and move, and have their being. His works proclaim his eternal power. The universe, with its boundless space; the earth, with its foundations; the firmament, with its glories; the sun, with his splendour; the moon, with her brightness; and the stars, countless in number, and radiant with light—to whose power are they indebted for existence? What must be the nature of that power which invested them with existence, and beautified them with lustre, and bid them rise and shine? There is no limitation to his power but the limitation of his own will. His power is derived from none, and by none can it be effectually resisted. The magnificence of creation, the dispensations of Providence, his miraculous interpositions, the judgments

which He has inflicted, and the blessings He has bestowed—all these are illustrations of his power. His power is seen in redemption. Whilst there is power in his arm, there is power in his grace and mercy. Almighty power, almighty grace, almighty mercy; almighty in his power to pardon, and in his grace to save, all who pray for redemption through the blood of Christ.

---

#### WORTHY TO BE PRAISED.

Of what is not God worthy? He is worthy of being reverentially feared, devotedly served, spiritually worshipped, supremely loved, ardently praised, habitually obeyed, and constantly glorified. He is the object of praise, not only to his people on earth, but to elect angels and glorified saints in heaven. Should we not live a life of praise, as well as a life of prayer? What reply shall be returned to the ques-

tion, "Why is He worthy to be praised?" There are the perfections of his character—an eternity without beginning and without end; an immensity which has no bounds; a power which is omnipotent; a knowledge which is universal; a wisdom which is infinite; an immutability without the shadow of a change; a majesty which is unsearchable and incomprehensible; holiness unsullied; justice impartial; patience slow to punish; benevolence which delights to scatter blessings; faithfulness which is inviolable; sovereign grace, boundless mercy, and redeeming love. There is the divine covenant, universal in its order, certain in its reality, sure in the principles on which it is founded, and in the blessings which it bestows, and in the glories which it secures. There is the gospel, with all its representations of God, its revelations of a Saviour, its sublime doctrines, its holy precepts, its divinely-appointed ordinances,

its means of grace, its green pastures, and still waters, and wells of salvation. There are the promises of God, great as the granite rocks, precious as diamonds, valuable as jewels, stable as mountains, bright as stars, firm as the throne of God, and as full of consolation as the sun is of light, and as heaven is of glory. There is Providence, with its upholding arm, and bounteous hand, and benevolent step, and innumerable mercies—ininitely more numerous than our iniquities, transgressions, and sins. There is the water of life, divine and eternal in its source, inexhaustible in its living fountains, and spreading its streams of purity, and salvation, and joy, through our world. There is the cross of Jesus, in which we behold the love of God to man in all the brightness of its glory. As we thus reflect on perfections and Providence, on the gospel and the cross, our souls adopt the language of the Psalmist, and

we give utterance to the devout expression, "God is worthy to be praised."

---

### THE HOLY SPIRIT.

The divine Spirit is the third person in the holy, blessed, and glorious Trinity; called by us the third person, not as indicative of any inferiority, but because when the three persons are mentioned in the sacred Scriptures, He is generally, although not invariably, mentioned after the Father and the Son. He is not a mere influence from God, but He is a personal subsistence, possessing qualities and performing acts which can be attributed only to a person. Must not He be a person who has mind and knowledge, will and affections, and who speaks and hears, convinces and teaches, guides and testifies, regenerates and sanctifies, has inspired the Scriptures, and

qualified the Saviour for his mediatorial work? Are not these ascribed to Him in many passages of the Bible? And are not these the qualities and the acts of an intelligent agent and a real person? Whilst He is a real person, He is a distinct person from the Father and the Son, and is represented as proceeding from them, and sent and given by them. At the baptism of Christ, He was distinguished from the Father, whose voice was heard, and from the Saviour, on whom He descended in the likeness of a dove; whilst in the apostolic benediction there is an evident distinction made between the communion of the Holy Ghost, and the grace of the Saviour, and the Father's love. In Him, as well as in Jesus Christ, and the eternal Father, dwelleth all the fulness of the Godhead. In the Bible, divine names are given Him, and divine attributes are ascribed to Him, and divine works are represented as per-

formed by Him. Must He not, therefore, be a divine person? Well may his people ardently love Him, and devoutly adore Him, and highly honour Him, for He has communicated spiritual light to their minds, regenerated their hearts, implanted in them the principles of holiness, taught them to mourn over their sins, and to pray for pardon, and to hunger and thirst after righteousness, and to depart from all iniquity. He has led them to the throne of grace, and to the cross of Jesus; and He has commenced a work in their souls which will prepare them for the unsullied holiness of an eternal heaven; and, on the completion of which, the pearly gates of heaven will be thrown open for their admittance, and there will be ministered unto them an abundant entrance into the Saviour's everlasting kingdom. God has promised to give his Spirit to all them that ask. Heavenly Father, give me thy Spirit.

## THE EXALTATION OF CHRIST.

When we speak of the exaltation of Christ, we do not refer to the essential divinity of his nature, but to his mediatorial character. As in the depth of his humiliation, his essential Godhead was not rendered lower, so in the height of his exaltation it is not raised higher. His divine nature admits of no degrees or changes, but is immutable in its infinitude, perfection, and glory. The Saviour, however, in his character as Mediator was once deeply humbled, as it regards the poverty to which He submitted, the sufferings which He endured, and the death which He died. He was humbled on earth, but He is exalted in heaven. The days of his humiliation are past, and the days of his glory are come. He has appeared in our world, and assumed our nature, and been tempted and tried, and has suffered an ignominious death, and

been entombed in a sepulchre ; but He arose from the tomb, ascended from Bethany, and was received up into heaven in the presence of his disciples, and surrounded by the hosts of his angels, and amid the hallelujahs of the redeemed and the glorified. The predictions of the prophets have thus been accomplished, the promise of the Father fulfilled, and the mediatorial work of the Saviour rewarded. Glory has followed his sufferings ; and now, when we lift up the eye of our faith to the heavens, we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour. On an exalted throne He now sits, exalted characters He now sustains, and exalted purposes, in connection with his mediatorial kingdom, He is now accomplishing. His state is a state of exaltation and glory, and glory is no new thing to Him. In his divine nature eternal was his existence, and the eternity of his

existence was an eternity of glory. And now, rich in all glory, how infinitely above all created intelligences! However bright they may be in intellect, and however unsullied in holiness, and however radiant with glory, his name is higher than their name, his nature higher than their nature, his throne higher than their throne, and his glory higher than their glory. He is exalted as a Prince, and as a Saviour too. And how encouraging and delightful for us to reflect that his very majesty is the majesty of mercy, and his very glory the glory of salvation.

---

#### THE SUN OF RIGHTEOUSNESS.

Jesus Christ is represented as the Sun of Righteousness. He communicates light, intellectual light, rational light, revelation light, spiritual light, eternal light—the light of saving conversion, sanctifying influence,

gospel consolation, heavenly prospect. The Sun of Righteousness is the Sun of salvation, and every ray of his light is a ray of salvation, shining in his inspired word, preached gospel, and appointed ordinances. He is a great and a glorious light. When He rises and shines, how rapidly do the shadows of spiritual darkness flee away. And what a day, refulgent with light, does He kindle in the soul. The souls of his people are enveloped in darkness, until they are irradiated by Him. Receiving from Him the beams of divine illumination, what discoveries they make, and what glories they behold. They seem to be introduced into a new world. There was once, for a short season, a total eclipse of this Sun. Not only the darkness of Calvary, but the gloom of the sepulchre, surrounds Him. He sinks beneath the horizon, enveloped in impenetrable clouds. Morning, however, soon dawns on the tomb; and now behold Him

rising again in all his splendour, and darting the rays of his mercy and the beams of his glory athwart the moral darkness of our guilty world. On the morning of the resurrection, that Sun did arise, and its subsequent course has been a course of light and glory. It will never be eclipsed again. It is destined to shine until it has scattered every cloud, enlightened every region, illumined every heart. Is not the sun in the firmament an object of splendour and glory? If we look through the whole world of nature, what object comparable to Him? His dazzling brightness is the beauty and the ornament of the visible heavens. His glory, however, is but an exceedingly faint shadow of the glory of the Sun of Righteousness. What is created and finite glory, compared with that which is divine and infinite? The glory of Christ is infinitely beyond all human and angelic comprehension. The glory of the Sun of

Righteousness is the very brightness of Jehovah's glory. What, then, must that glory be?

---

### BEHOLDING THE GLORY OF CHRIST.

The Saviour prayed, and his prayer will be answered, that his people might be with Him to behold his glory. What is that glory? Whatever it is, it infinitely transcends all the conceptions of the human mind, and will infinitely surpass all that his people have expected and anticipated. Speak we of dazzling brightness, radiant splendour, boundless magnificence—what must be the splendid magnificence of that glory? The saints themselves will be glorious, and the brightness of the firmament, the lustre of the stars, the splendour of the sun, are similitudes employed to represent the glory of the saints themselves in the heavenly world. Angels are glorious,

and, for beauty and glory, no created intelligences are to be compared with them. One of them appeared to John in Patmos, and such was his glory that John appears to have mistaken him for his Lord, and therefore fell down to worship him. What, then, must angelic glory be? Heaven is glorious—a world of glory; its light is the light of glory, its beauty is the beauty of glory, its purity is the purity of glory, its perfection is the perfection of glory, its magnificence is the magnificence of glory, its splendour is the splendour of glory, its bliss is the bliss of glory, whilst the sun which shines there is the sun of glory, and the temple which is raised there is the temple of glory, and the river which flows there, proceeding directly from the throne of God and of the Lamb, in its onward and uninterrupted course, spreads the waves of glory through the length and the breadth of that region of glory. What, however, is the

glory of saints, and angels, and heaven, compared with the glory of Christ; and, if his glory infinitely surpasses all this, what must that glory be? Whatever it is, his people shall be with Him to behold it. This glory will be seen by them, and, what were impossible in their present state, they will not be dismayed or overwhelmed, but they will be enabled to bear and sustain that sight. Its lustre will not be too great for the sight of their eyes or the contemplation of their minds. That glory will shine upon them, encircle them, and fill them with all the glow of admiration and with all the rapture of joy. There is now the joy of the morning dawn, what will be the joy of the meridian day? Joy now kindles at the footstool, what the joy which will glow around the throne? His people shall behold his glory. What an object! What a sight! For ever!

---

## CHRIST A KING.

Art thou a king then? That Jesus Christ should sustain the character of a king was an essential part of his office and work as Mediator. The number and power of the spiritual enemies to be subdued, the honour and glory of his own name, the purposes which He was to accomplish by the triumphs of his gospel, rendered it necessary that He should be a king. His kingly office was typified by David and Solomon, whose regal character and glory shadowed forth the character and glory of the Messiah-king. It was the subject of prophecy; and how prophecy proclaimed his regal dignity, and predicted his regal victories and glory. In what rapturous strains did the harp of David sound forth the praises of this king; and the harp of prophecy, how rapturous were its strains. In the Psalms of David, and in the predictions of prophets, prophecy kindled

into poetry, and glowed in sacred song, the very moment it caught sight of the king in his beauty walking in his ivory palaces, or girding on his sword with glory and majesty, or riding prosperously because of truth, and meekness, and righteousness, or anointed with the oil of gladness above his fellows, or as God, swaying his sceptre of righteousness, and sitting on his everlasting throne. Are not all the ensigns of royalty possessed by Him? A palace and a kingdom, a sceptre and a throne, ambassadors and armies, a crown and royal splendour? What qualifications He possesses—infinite wisdom, omnipotent power, immaculate purity, boundless mercy, eternal equity! What resources, eternal, divine, inexhaustible! His kingdom, how amazing in its extent, how glorious in its constitution, how excellent in its laws; what institutions and ordinances it has appointed; what privileges and blessings it confers; how spiritual and powerful

the weapons which it employs ; how entirely it differs from the kingdoms of this world in its principles, and privileges, and purposes, and permanency. Like the songs of the angels at the birth of its king, it proclaims glory to God in the highest, on earth peace, good will to men. The end for which it was established was the salvation of man and the glory of God. Its reign is spiritual in its character, is destined to be universal in its power and blessing, and everlasting in its duration, immortality its day, and eternity its crown.

---

#### A JUST GOD AND A SAVIOUR.

In the work of Jesus Christ we see how God can be not only a God of holiness and justice, but a God of mercy and salvation. Man must perish unless a plan of salvation be devised and a way of salvation be revealed. It must be a salvation the forma-

tion of whose plan, and the accomplishment of whose purposes, shall throw glory over all the attributes of Jehovah. How can this be effected? We obtain a reply from the cross of Christ. We see God sitting on his eternal throne, and encircled with all those exalted perfections which constitute the majesty of his nature and the glory of his character, and which are beheld, radiant with light and bright with splendour, in the works of his hands, the dispensations of his providence, the principles of his moral government, and the sovereignty of his dominion over the boundless universe. But, whilst we look with trembling awe on power omnipotent, and holiness unsullied, and justice inflexible, and wrath enkindled and inflamed against sin, we take yet another view of these perfections of the divine character, and, by viewing them through the cross, we see them, not changed in their nature, but in the aspect which they assume to-

wards the guilty children of a fallen world. We behold justice combined with mercy, wrath combined with compassion, and all the divine perfections in their glory, with redeeming love shining around them, the light, and the glory and the crown of them all. We see how God in Christ can be a just God, and yet a Saviour; how it is possible for Him, with his truth inviolable and his holiness untarnished, and all the attributes of his eternal and unchangeable nature unimpaired, to proclaim pardon to the guilty and salvation to the lost. We see how, in consequence of the Saviour's atonement, the most guilty and depraved, on their return to God with penitence and prayer, may be raised from the lowest depths of depravity and guilt, and, with guilt pardoned, hearts purified, and souls expanding with love to God, and exulting amid the sunshine of his reviving smile, may find their way to the green pastures of the church, the work of

his vineyard, the bliss of his presence, the glories of his throne. Thus, in the work of Christ, the glory of the divine perfections is illustrated in a manner which fills earth with mercy and salvation, and heaven with rapturous acclamations of praise.

---

#### BENEVOLENCE AND HOLINESS.

What a beautiful combination of these we behold in the character of the Saviour ! His heart was the chosen abode and the abiding home of benevolence ; and his life was one continued course, one uninterrupted exemplification of goodness unbounded, kindness unceasing, and benevolence unwearied in its exercise and manifestations. It was depicted on his countenance, imprinted on his every step, heard in the gracious words which proceeded from his lips, shone with the greatest brilliancy in all his miracles of mercy, glistened in his

tears on Olivet, when He wept over the city of Jerusalem, sparkled in the drops of grief He shed at the tomb of Lazarus, increased by the opposition of his enemies, dictated the petition, "Father, forgive them," and, on the cross, procured redemption for man, and raised a dying thief to heaven. He was benevolence personified and embodied, and every sigh He heaved was a sigh of benevolence, and every tear He shed was a tear of benevolence, and every smile He gave was a smile of benevolence, whilst it prompted every prayer He offered, and breathed in every sermon He preached. Nor was the perfection of his holiness less eminent than the perfection of his benevolence. His nature was as pure as heaven, and in his life was presented a model of perfection, a constellation of excellences, displaying the charms of purity and reflecting the beauty of holiness. On every thought which arose in his mind, on every

desire excited in his heart, on every word to which He gave utterance, on every design He accomplished, and on every action He performed, there was inscribed, in indelible characters, in letters all radiant with light, and all glowing with sunny beams, "holiness to the Lord." He descended from heaven clothed with the robe of holiness, and with the same robe, unsullied and complete, He ascended to heaven, when He had accomplished that part of his mediatorial work, which consisted in humiliation, and obedience, and suffering, and death. His holiness was a moral sun, on whose surface no spots could be discovered, even by the eye of Him, in whose sight the heavens are not clean, whose holiness is essential, immutable, eternal, the lustre and glory of all those infinite perfections which constitute the nature and character of the infinite and eternal God.

## THE PRAYING SAVIOUR.

What wonderful things do we behold connected with our salvation ! things which may well surprise and astonish us. Amongst these wonderful things, how wonderful that the Son of God should be found in the exercise of prayer, that He who from all eternity had reigned on the throne, should ever become a suppliant at the footstool ! We are so accustomed to think of Christ as giving Himself to prayer, and as living a life of devotion, that we almost overlook the thought, that it was astonishing that He should ever pray, and that He should ever assume a character, and place Himself in circumstances in which prayer should be desirable and necessary even for Him. We wonder how He felt, and what petitions He presented, when He offered his first prayer. We have on record his last prayer, the prayer which He offered in his manhood,

just before He suffered in Gethsemane and Calvary; and we could almost wish that there had been left on record his first prayer, the prayer of his childhood. We are to recollect that prayer was altogether a new exercise to Him. Ere He came into our world, a boundless eternity had been the lifetime of his existence, but during that eternity He had never prayed. He never would have prayed, had He not become the Mediator between God and man. It was our redemption which caused Him to pray, as well as to suffer, and bleed, and die. Redeeming love shines in his prayers. As man, and as Mediator, He felt his need of prayer. It was a great work which He came to accomplish, and great were the difficulties with which He had to contend, and great were the enemies which He had to overcome, and great were the sufferings which he had to endure. He prayed for Himself, and for his disciples, and for all

his people. Believers have an interest, not only in his present intercession, but in his past prayers. His prayers were always effectual, fervent prayers. His heart was always prepared to pray. No reluctance, no wandering thought, no lukewarm feeling. The atmosphere of devotion was that in which He lived, and moved, and had his being. The fire of fervency always burnt with a bright and glowing ardour on the altar of his heart. Lord, teach us how to pray!

---

#### THE LOVE OF GOD TO THE SON OF GOD.

What a subject of sublimity and glory is this! John the Baptist gave utterance to the expression, "The Father loveth the Son." Who can speak on such a subject as this without hearing the voice, "Who is this that darkeneth counsel with words without knowledge?" By subjects, however, which we cannot fully comprehend, and

much less adequately describe, the depth of which defies our power to fathom, and the height of which soars so far beyond the ken of our mortal vision, that we can behold nothing but the shadowy cloud which is fringed with their glory—even by such subjects our minds may be elevated and expanded; and from such subjects, through the influence of the Holy Spirit, our souls may derive spiritual, and purifying, and everlasting benefit. Such a subject we have now before us. Could the brightest angel which folds its seraph wings in the presence of the Lord of Hosts, or which expands those wings to fly afar on the high behests of heaven, do justice to such a subject as this? The love of God to Jesus Christ is a great fact, an unquestionable and undeniable truth, which we can no more question than the reality of Christ's person, or the fact of God's existence. It is naturally, necessarily, eternally true.

Amid ages eternal as the existence of Jehovah, when could it not be said the Father loveth the Son? Is not the language of wisdom in the book of Proverbs to be regarded as the language of the Son of God? Ere the blue heavens were spread abroad, ere the pillars of the universe were raised, ere the foundations of the earth were laid, or the firmament was garnished with suns and bespangled with stars, did not the Father love the Son with a love of complacency and delight, as partaking of his nature, possessing the same perfections, existing in the same eternity, reigning on the same throne, and encircled with the same glory? He loved Him in eternity and in time, on the throne and on the cross. He loves Him now. He has crowned Him with mediatorial exaltation and glory. Behold Him on that sapphire throne! See that sacred head, once crowned with thorns, now crowned with glory! How

his glory irradiates heaven ! How his face shines like the sun ! What splendour encircles Him ! How saints and angels praise around Him ! How God smiles on Him ! In the light of heaven's glory it is seen, that the Father loveth the Son.

---

#### THE SUFFERINGS OF CHRIST.

From his throne of exaltation in the heavens, encircled with glory, surrounded with seraphim, adored by angels, and extolled in the praises of ransomed saints, the Saviour looks down on our world, which was once the scene of his humiliation, and suffering, and death ; and what is that country which must naturally and necessarily produce, according to our thought, the most peculiar emotions in his mind, and excite the deepest feelings in his heart ? Is it not Judea ? In that country are there

spots which, of all others, are associated in his mind with the most affecting recollections? We think of Gethsemane! There the agony of his soul was so intense that his sacred body was covered with a perspiration of blood. What a scene must Gethsemane have presented! The Saviour goes and prostrates Himself in the attitude of prayer, and then returns to his disciples, and then goes and returns again, whilst his every footstep must have been traced with that blood which in great drops of perspiration fell to the ground, on which he agonized, and walked, and prayed. We think also of Calvary! But what mind can conceive or what language can describe the dreadful nature of those sufferings which He endured there? His sufferings there, Jesus Christ Himself will never forget. Well He remembers Calvary. And will Calvary ever be forgotten? Ah! never, so long as there shall be harps and songs in

heaven, and blood-bought sinners and ransomed saints there to tune those harps, and to sing those songs to the honour and glory of Him by whose sufferings they were saved, and by whose blood they were brought to the realms of the blest. What agonies He endured, and what blood He shed, in the great day of atonement. The greatness of his sufferings illustrates the greatness of his love. In every drop of his blood his amazing love may be seen. What a combination of excruciating suffering and redeeming love. Should not we supremely love Him, and ardently praise Him? In the songs of the glory realms how do saints and angels sing of the sufferings and love of Christ? These are subjects ever the same and yet ever new, unfathomable in their depth, and exalted in their height, surrounded with mystery yet bright with mercy, animating believing saints and encouraging penitent sinners,

celebrated in the anthems of time, and in the hallelujahs of eternity.

---

### THE TREE OF LIFE.

The close of the Bible directs us to the beginning of the Bible; and both in the book of Genesis and in the book of the Apocalypse, we behold the Tree of Life; but the Tree of Life in the garden of the church and in the paradise of heaven, is far superior to the tree of life in the garden of Eden, and in the paradise of earth. What a noble and glorious Tree! Its life is divine, mediatorial, spiritual, eternal. There can be no tree found which is worthy of being compared with it as it regards the glory of its nature, the foliage of its leaves, the character, number, value of its fruits. The metaphor employed, or the symbol presented, beautiful and expressive as it may be, falls infinitely short of that which it symbolizes, infinitely short of the beauty,

and excellency, and glory of Him whom it emblematically represents; for, in his presence, it is but shadow in the presence of substance, and type in the presence of reality. He has life in Himself, and He communicates spiritual life to his people. They are living branches of the Tree of Life. By its fruits their life is nourished and sustained, and will be perfected in eternal life. The fruits of the Tree are the communications of grace, the consolations of the gospel, the blessings of salvation; and these fruits are countless in their number, and are distinguished for their variety, constancy, abundance. The leaves of the Tree possess a medicinal quality, and are not only healing in their influence, but universal in their efficacy; and are destined to heal of their spiritual diseases, not merely a few individuals, but the nations of the earth. These leaves can heal all the spiritual diseases which afflict the immortal soul.

If such the leaves, what must the Tree be? And what shall we think of the fruit of this Tree? Healing and unfading leaves, perpetual and abundant fruit. It is not forbidden fruit. We may come into the very presence of the Tree. It is on this side the river, in the wilderness as well as in paradise, on earth as well as in heaven. No fiery cherubim, and no flaming sword. The cherubim are gone back again to heaven, and the flaming sword has long been destroyed. There is nothing to alarm our souls or to prevent our approach. Come and obtain the healing influence of its foliage, come and partake of its fruits of holiness and salvation. Put forth your hand, take of the Tree of Life, eat, and live for ever.

---

#### HEAVEN.

What idea can we form of the situation and locality of heaven? Where is heaven

situated? In what part of the universe does that world shine in all its glory, glow in all its rapture, and exist in all the boundlessness of its extent, and in all the magnificence of its grandeur? Where are its pearly gates, its golden streets, its many mansions, its flowing rivers, its sunny climes? Although we know not in what part of the universe it exists, we know that it is the metropolis of Jehovah's empire, the chief seat of his illimitable dominion, where his throne is erected, and where He reigns in the supremacy of his authority, the omnipotence of his power, and the splendour of his glory. It is the native place of angels. They were created there, and have always dwelt there. The very moment God invested them with existence, they felt that it was blissful existence. The first object they saw was their glorious Creator; the first world they beheld was the world of heaven; the first light which

shone on them was the light of the divine throne ; the first emotion of which they were conscious was the emotion of celestial joy—a joy unspeakable and full of glory. In that world of radiant light, unsullied holiness, immortal joy, and everlasting glory, there are also countless myriads, redeemed from amongst the nations of the earth, who are now clothed in righteousness, adorned with holiness, bright with joy, and beautified with salvation ; uniting with seraphim, and singing with angels, and adoring before the throne, and in the presence of God and of the Lamb. It is a glorious and a happy world. Its holiness is its glory. The air which is breathed there is the air of holiness ; the songs which are sung there are the songs of holiness ; the services which are presented there are the services of holiness ; and the God who is worshipped there is the God of holiness. Am I looking to Jesus Christ, and praying

for the sanctifying influences of the Holy Spirit, and walking in the way of holiness, the only way which leads to heaven ?

---

### THE DYING THIEF.

We know but very little of him, excepting his crimes, his penitence, his prayer, and his salvation. Nothing respecting his previous history is recorded, and we are not made acquainted with that indulgence in iniquity, that progress in sin, which so stifled his conscience and so hardened his heart, that he became, not only a rebel against the God of heaven, but a rebel against the laws of his country—committing some crimes which exposed him to capital punishment, and on account of which he was condemned to endure all the agonies of crucifixion. He might have been cradled in sin, and nursed in crime. Perhaps no one cared for his soul. He, no doubt, broke God's Sabbaths, neglected his

sanctuary, and disregarded his word ; keeping at a distance from the means of grace which God had appointed, and which, had they not converted his heart, might have restrained him from wickedness, so that he had never appeared as a prisoner in a Roman court, and never been condemned to an ignominious execution, and never have come to an untimely end. We know not, however, whether he broke a mother's heart, and brought down a father's grey hairs with sorrow to the grave ; but all that we know is, that he was crucified for his crimes, and that, whilst he was enduring the agonies of crucifixion, he repented and prayed, was forgiven and saved. That crucified malefactor prayed to a crucified Redeemer, and that crucified Redeemer, in his mercy and his love, pardoned his sins, saved his soul, promised him paradise, and admitted him to heaven. The day of his crucifixion was the day of his conversion,

and salvation, and glorification. And well may it be written, "We know not what a day may bring forth;" for when, in the morning of that day, attended by the officers of justice, he went forth from prison with a step tremulous with terror, and with a heart stricken with anguish, and with a frame convulsed with quivering agony—little did he think, in the morning of that day, that during its hours of torture and suffering his guilt would be cancelled, and his soul redeemed, by the Saviour who was bleeding and dying at his side; and that, in the evening of that day, he would be a redeemed and glorified spirit in the presence of Jesus, in the paradise of God, joining in the anthems of ransomed saints, and listening to the hallelujah songs of rejoicing angels. O glorious Saviour! how marvellous thy mercy; how amazing thy redeeming love!

---

## CHRIST A JUDGE.

Jesus Christ, who now sustains the character of a Saviour, will sustain the character of a Judge. In the days of his personal ministry, He said, "I am not come to judge the world, but to save the world." But, in the great day, He will come, not to save the world, but to judge the world. All will not be saved, but all will be judged. What more solemn than the thought of a judgment day! What a day, what a Judge, what a trumpet will then sound! What thunders will then roll, what lightnings will then flash, what books will then be opened, what millions will then be judged, what sentences will then be passed! He is fully qualified, on account of the divinity of his nature, for the great work of judging the world in righteousness. Possessing all divine perfections, He can display and glorify them as it is necessary they should be dis-

played and glorified, in the day whose morning shall be ushered in by the general resurrection—during whose progress the final state of man shall be determined, the righteous acquitted, the wicked condemned ; at whose close the mediatorial dispensation shall terminate, and the mediatorial kingdom shall cease, and the bright sun of mercy and salvation shall set to rise no more ; and whose evening shall be lighted up with the fire which will melt the elements, and with the flames which will destroy the world. What dignity will attend, what majesty surround, what glory encircle the Judge ! How different from the period of his first coming ! Now, no purple robe, no derision-reed, no crown of thorns. The hand that held the reed will then hold the sceptre of the universe ; and the head which was crowned with thorns will then wear the diadem of glory. Is this the object of scorn in Herod's judgment-hall, the prisoner at

Pilate's bar, the crucified Nazarene? Glorious in the attendance of innumerable angels, surrounded by the myriads of the redeemed, and sitting on a radiant throne, high above all, He shall descend as the Eternal Judge. O despised Galilean! O crucified Nazarene! What will Thine enemies think of Thee then? Will they pronounce Thee an impostor then? Will they call Thee a blasphemer then? Will they depreciate thy majesty, defame thy character and work, deny thy Godhead then? Then shall be seen our God in grandeur, and the world on fire. What a terrible day to those who have neglected salvation! But what a glorious day to those who have prayed for an interest in his mercy, and have sought redemption through his blood!







